

the same machinery? Has the Jewish settlement developed anything distinctive? Has it attempted to face its problems with any new resource or special outlook? It is hoped that this matter will be discussed in all its bearings; that an evaluation will be made of the work that has been accomplished, in the hope that some new light may be shed on the path that the Jewish settlement should make for itself.

How many workers are mindful of the fact that the Transportation Rules were the occasion of the formation of the National Conference of Jewish Charities? Such was the case, however, and they are no less important today than they were fourteen years ago. Under these rules a body of decisions has grown up that every city should be acquainted with, understand and abide by, and an attempt will be made at the Conference to explain these decisions, analyze the principles laid down and place upon the rules again the proper emphasis. The review of the decisions will probably surprise many a worker by the carefulness with which the rules have been adapted to concrete cases and by the responsibilities they have placed upon each city to do its share.

The Panama Canal, according to general opinion, will bring to the Pacific Coast immigrants direct from Europe. San Francisco or some other Pacific port may yet vie with Boston, Philadelphia, Baltimore or Galveston as a port of entry for Jewish immigrants. What is the Pacific Coast going to do to prepare for the change that is to be wrought in the character of its Jewish problem? This question has not lacked consideration from thoughtful Jews on the Coast, and the significance and meaning of the change will be presented.

Can agriculture help to solve Jewish urban problems? There are many who think so and perhaps no other expedient has held on so tenaciously as this one, in spite of the lack of conspicuous success in practical experiment. Hardly a season passes but some new plan is trotted out in one part of the country or another, designed to show how agriculture and farming can cure the ills that we suffer, and many brave enthusiasms have wrecked themselves before the difficulties that an agricultural experiment is bound to encounter. Yet we

have advanced, something has been learnt, headway is being made. A paper setting forth the difficulties and the promises of agriculture will be placed before the Conference.

A session devoted to the work of women's societies is also contemplated. Everywhere women display great interest in charity and social problems and their work has been of signal help and service. Besides joining with men in organizations of a general character, they have their own organizations, which take different forms in different places, but are everywhere conducted with zeal, intelligence and success. An opportunity will be afforded the Conference to learn what women's associations can do in a modern community.

Finally, President Sulzberger will deliver his presidential message, which will sound the keynote of the meeting and will set the standard for a Conference which is expected to be noteworthy alike for the subjects treated and the men and women who will present them.

Send Your Workers to Memphis

Organizations should begin to make arrangements for sending their salaried workers to the Memphis Conference. Every man and woman is apt to get stale on his job, simply sticking to his work day after day and relying upon himself for direction and inspiration. It is impossible to escape getting into a rut and growing a few cobwebs when the only path in sight is the one that you have painfully made yourself. Some of the feeling of *ennui* that overtakes a director is due to the fact that he never takes an opportunity to freshen up by learning what others are doing.

The society that asks for concrete statements of good to be derived from representation at Memphis may be answered that there will be gathered all the ideas in Jewish charity that are worth while, and the individual worker can take his pick. That organization must be advanced indeed that can learn nothing new or valuable from such an opportunity. One might as well ask what good it will do a hungry man to sit at a full table!

SEND YOUR REPRESENTATIVE TO THE
MEMPHIS CONFERENCE

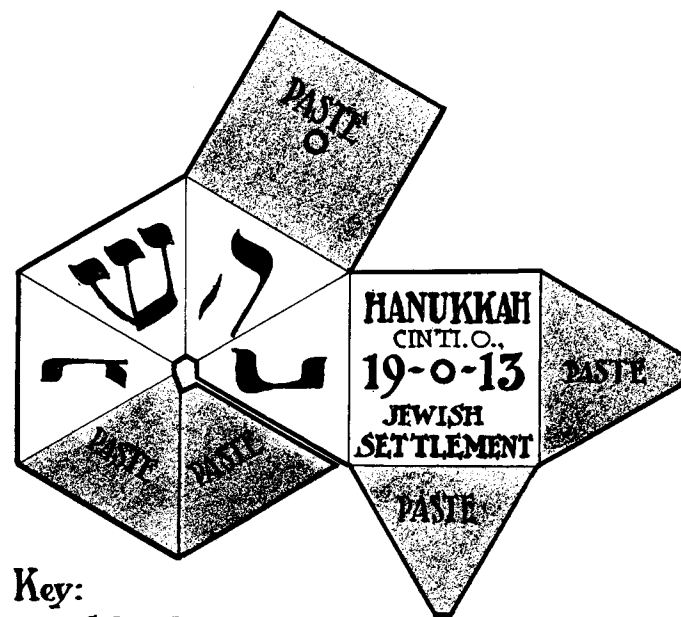
ACTIVITIES OF JEWISH SETTLEMENTS

The Cincinnati School of Jewish Social Service has made an inquiry into the activities of Jewish settlements and cognate institutions throughout the country. Among other things, the question with relation to the activities of the season was also put. The reason for this is to be found in the fact that this year the *Hanukkah* period was practically coterminous with the Christmas vacation, and it was interesting to find out to what extent Jewish settlements and like institutions are asserting their Jewishness. The replies, on the whole, are very promising. There seems to have been a renaissance

are the dominant idea, and, secondly, those institutions where these same seasonal activities are but incidental to the general work.

Inquiries were addressed to New York City, Baltimore, Philadelphia, Kansas City, Cincinnati, Atlanta, Cleveland, Milwaukee, Chicago and Detroit. A bird's-eye view, so to speak, of these activities may be interesting. It is to be regretted that Cleveland, Philadelphia and one settlement in Chicago did not reply.

The Educational Alliance in New York City has the *Hanukkah* activities as the domi-



Key:

- Cut out.
- Mark with knife, and fold.
- Paste an fold in.
- Hole for match spindle.

in Jewish settlement work. Jewish settlements are beginning to realize that, besides doing general neighborhood unlift work, they must justify their very existence by doing work distinctively Jewish for their constituents. There must be a spirit of Jewishness pervading the institution. As we might expect, the activities of these institutions may be divided into two classes: first, where activities adapted to the season

nant idea, as may be seen from the fact that they answered the inquiry by saying "every activity of every department throughout the institution had appropriate *Hanukkah* celebrations. *Hanukkah* lamps were lit, prayers recited," etc. From the detailed program we find on the second night of *Hanukkah* an entertainment by the School of Religious Work (*Kehillah*). On the last night of the holy days was presented a *Hanukkah*

play at the parents' meeting by the School of Religious Work.

Hanukah celebrations play the leading part at the Baltimore Jewish Educational Alliance. The reply from this institution read that "the usual program prevailed, with the exception that we had a real *Hanukah* festival during the entire week of *Hanukah*. One of our boys' clubs gave Longfellow's 'Judas Maccabæus.' We also organized the Jewish Newsboys' Club on Christmas Eve (the second candle), the object being to counteract the Christmas dinner that is given annually to newsboys. Our workingmen's singing society gave a *Hanukah* concert. The program included the lighting of the candles and the singing of the 'Moos-tzur-y-shu-o-see' and the popular Hebrew and Yiddish songs. The Girls' Congress and the Boys' Congress gave a *Hanukah* dance."

From the Atlanta Jewish Educational Alliance comes the promising statement: "I want you to particularly note the Jewish activities as I am a great advocate of bringing more Jewishness into our institutions." From the detailed program there was given a *Hanukah* ball by the Ladies' Charity Society on December 23d; two *Hanukah* parties by clubs on the next day; two *Hanukah* plays by children of the Alliance Sunday schools on December 28th; a *Hanukah* celebration by the Atlanta Zionist Society on December 30th, and a presentation of the "Promised Land" on January 4th.

From the detailed programs submitted, Cincinnati is the only other city, besides those enumerated above, where the dominant idea during Christmas week was the *Hanukah* celebration. The head worker states that "in addition to the *Hanukah* entertainments held by each individual club in the settlement, there was a Sabbath school entertainment to parents on December 21st; a *Hanukah* entertainment for the Mothers' Club on December 24th; two *Hanukah* entertainments, comprising in part a play written by one of the settlement girls, at which entertainment cards were distributed, which, when cut and folded as directed, formed the *Hanukah* trelle or top; on December 28th was presented a *Hanukah* celebration for the Sabbath school

pupils; and in the evening was given a *Hanukah* mask ball."

The settlements in other cities presented *Hanukah* celebrations in an incidental manner or in connection with the Sabbath school work.

The Jewish Educational Institute of Kansas City presented five *Hanukah* celebrations on three days, of which two were in connection with religious school work.

From Milwaukee we have the statement that there was a *Hanukah* feast on December 25th.

The Chicago Hebrew Institute program shows two *Hanukah* plays, one for children, the other for adults. There was also a *Hanukah* festival (special) on December 29th.

The Kaufman Settlement also reports a *Hanukah* entertainment.

At the St. Louis Alliance was presented two *Hanukah* plays, both in connection with the Hebrew Free School alumni.

Detroit answers "that very little work is being done this year, as the Social Center in our public school in our neighborhood has been very active. * * * We had no special activities adapted to the season; in fact, all our work for girls has been turned over to the Social Center." This is sorrowful, because there are some elements in Jewish social work that can never be turned over to or assumed by a Social Center.

It is to be regretted that one settlement reported "that our volunteers left the city at that time, and so many of our older boys and girls were engaged in night work that many of our activities were suspended until the first or second week in January." The regrettable feature is that at a time when so many children are on a vacation there are no activities to counteract the evil effects of idleness.

If it is true that the right of an institution to be called a Jewish institution depends upon the extent to which it asserts Jewish ideals and presents distinctively Jewish tendencies in its activities, then, taking as a barometer of Jewishness, *Hanukah* celebrations during the Christmas week, there are but four settlements that have the privilege to be called Jewish institutions.

Maurice B. Hexter.

HOUSING PENSIONERS

Mr. Oscar Leonard presents another series of letters in regard to housing pensioners. It will be recalled that the correspondence grew out of a proposal by a gentleman connected with the charities in St. Louis to have the organization erect a house or houses into which the pensioners of the charities should be placed. The idea of segregating pensioners for housing purposes has not been favorably reviewed. In the last number of JEWISH CHARITIES letters to Mr. Leonard on this subject from Dr. Lee K. Frankel and Mr. Louis H. Levin were published. Other letters follow:

FROM MR. JULIUS ROSENWALD

Mr. Rosenwald says, among other things, that he considers "the plan outlined in the article entitled 'Better Housing for Pensioners' to be impracticable. Such grouping together of dependent people would be a mistake. It is better to scatter them than to even approach an institutional treatment."

FROM MR. CYRUS L. SULZBERGER

"I do not approve of the plan suggested. No matter how advantageous the houses might be in other respects, they would speedily come to be known as almshouses, and persons living in them would have attached to them the stigma that follows living in a almshouse. This fact, I think, is fatal to the plan."

FROM MR. JACOB BILLIKOPF

"In theory the contention advanced in the JEWISH CHARITIES by your friend, to the effect that the pensioners be housed in a definite locality so as to facilitate the work of the physician and the nurse is sound. In practice, however, the scheme is not at all feasible.

"It would be decidedly unjust to group a number of families in a certain spot, however perfect the housing conditions in the particular locality may be, and thus subject the pensioners to that undue notoriety which would necessarily result from such an arrangement. Secondly, by grouping the pensioners together, a condition is created which renders it difficult to deal with the families in an individual fashion. There

would be constant envy, jealousy and unreasonable demands on the part of those whose stipends are not quite as large as their neighbors. Too close an association on the part of the pensioners is likely to hinder the friendly visitors in carrying out their constructive policies with the individual families. What the charities, then, should do is to grant the family a sufficient allowance, enabling it to live in a house which conforms to the minimum standard of sanitation.

"My most serious objection, however, is based upon the theory that if the same amount of energy, thought and money devoted on the part of an institution or a community to properly house a dozen, two dozen or even three dozen families, were devoted toward remedying the housing situation in the city at large that we would have infinitely better housing conditions in the community than we possess at present. To be concrete, some years ago I told a friend of mine, who contemplated spending about \$100,000 in model tenements, that if he would allow us the interest on the \$100,000, which would amount to about \$6,000 per annum, our Board of Public Welfare would undertake, by means of educational propaganda and otherwise, to eliminate in the course of a few years the most flagrant abuses in our so-called slum districts. How much more important it is to create higher housing standards in a community than to provide model dwellings for 100 or even 200 families! I am not arguing against the erection of model tenements, but am pleading for a proper and more effective distribution of energy, time and money.

"Am sure you will agree with my contentions. I refer you to Lawrence Veiller, who discusses this particular phase clearly and convincingly.

"Kansas City."

FROM MISS FRANCES TAUSSIG

"Your article in JEWISH CHARITIES on 'Better Housing for Pensioners' was called to my attention, and I may as well say at once that the plan proposed met with my instant disapproval. We hesitate a long time before branding any case, even a pen-